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## BAPTIST RECORD.

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BAPTIST RECORD,  
Jackson, Miss.

## EDITORIAL.

### Southern Baptist Convention.

#### Saturday Night.

The hour was given to Home Missions.

Dr. F. M. Ellis, of Baltimore, spoke with great power and much to the delight of the audience.

Secretary Lansing Burrows followed in a speech specially on Cuban missions. A collection of over \$1,200 was taken.

#### Sunday.

The following is a list of appointments for the city pulpits. We clip from city paper:

At the First Baptist Church, Rev. F. M. Ellis, D. D., one of the ablest Baptist ministers in the country, delivered a powerful and impressive sermon in the morning. In the afternoon, Rev. W. W. Landrum, D. D., of Maryland, delivered another able and eloquent sermon. The church was crowded on both occasions.

At the Adams Street Baptist Church, Rev. L. Burrows, D. D., of Georgia, delivered an excellent sermon in the morning, and Rev. C. H. Strickland, D. D., of Tennessee, preached an interesting sermon in the afternoon.

At the Presbyterian Church, Rev. George Cooper, of Virginia, preached an eloquent sermon and Rev. H. McDonald, D. D., of Georgia, at night, and the sermons of both ministers added to their reputation as pulpit orators.

At the Methodist Episcopal Church, Rev. T. T. Eaton, D. D., of Kentucky preached the morning sermon, and Rev. H. F. Sproles, of Mississippi, the night sermon. Both were listened to by large congregations, and both were eloquent and impressive.

At the Methodist Protestant Church, Rev. C. A. Stakely, of South Carolina, and formerly of this city, preached a most eloquent sermon in the morning, and at the night service Rev. W. S. Penick, of Louisiana, preached another able sermon.

At the opera house, Rev. H. M. Wharton, of Maryland, by appointment of the W. C. T. U., delivered an able lecture on temperance to a large and appreciative audience.

#### AT THE COLORED CHURCHES.

Rev. C. Manly, D. D., of South

Carolina, preached at the Columbus Street Baptist Church in the morning and Rev. L. T. Tichenor, D. D., of Georgia, in the evening.

At the the Bethel Baptist church, Rev. A. J. Fawcett, D. D., of Arkansas, preached at night to a crowded congregation.

At the Dexter Avenue Baptist Church, Rev. J. William Jones, D. D., of Virginia, preached the morning sermon, and Rev. G. McLean, D. D., of Georgia, the evening sermon. On both occasions the church was crowded.

At the Congregational Church, Rev. C. S. Thompson, D. D., of Louisiana, preached at 11 a.m. and Rev. J. Boyett, D. D., of Texas, at 7 p.m.

At St. John's Methodist church, J. B. Gambrell, of Mississippi, preached the morning sermon, and Rev. M. H. Lane, D. D., of Georgia, at 3:30 p.m. and Rev. E. R. Caswell, D. D., also of Georgia, the night sermon.

#### THIRD DAY.

The devotional exercises were conducted by Brother J. B. Taylor, of Rome, Italy. Brethren Harris, of Richmond College, Biting, of Philadelphia, and Crawford, of China, led in prayer.

Brother Smith, of Kentucky, spoke of the importance of diligence, illustrating by the case of Laura Bridgman, who was blind, deaf and dumb. Having been taught to read and being left alone with her Testament, was converted, learning the whole doctrine of the Christian religion, and became a Baptist. The incident was deeply instructive and suggestive.

Brother J. Wm. Jones, of Virginia, presented a resolution expressive of gratitude for the liberality of our New York and Louisville brethren for their munificent gifts to the Seminary.

Prof. Manly spoke of the inception of the Seminary thirty-one years ago. He tells us of a challenge by Dr. Graves as to the immediate starting of a Seminary. Brother Graves for immediate action, he for delay. The discussion was not had, but the Seminary was founded and he and Brother Graves have been in accord.

A touching story of the conversion of Dr. Boyce's mother through the bereavement of Brother Manly's father. "The light through the rent in a broken heart fell upon a darkened soul."

"No great enterprise was born and carried on without deep trial." "The Seminary is open to all God-called ministers without reference to any standard of literary training."

"We do not lead our students out on a wild voyage to discover new things. We teach nothing newer than 1800 years."

"I wish I had a trumpet voice for laborers to go out into all the fields where the wasting grain is needing reapers."

By unanimous consent, Dr. C. C. Biting spoke for the American Baptist Publication Society. "The only external organization represented at the origin of the Southern Baptist Convention was the A. B. P. S."

The Word of God is the foundation stone and the cementing cord of all our religious organizations."

"We don't want any Baptists except those made so by the Word of God."

"When the people are too poor to buy the Bible let us give it to them and pray that God will bless it to their good."

"I have never sought to do an unnecessary thing."

"If the State Boards want Bibles to give away, they shall have a share of them as long as we have them."

"If you want Bibles to give away and have not the means to buy them, write me a note, and my

heart will thrill with joy in helping you.

"As long as there is any meal in the barn, there is a cake for every one that wants it."—Meaning a Bible.

Within the last year over 60,000 Bibles and Testaments have been given away by the Am. Bapt. Pub. Society.

"I do ask that the brethren of this Convention bear up the work of this Society in their prayers."

You cannot select a band of brethren out of this Convention that are more eager to do for God and truth than the brethren that compose this Society."

Brother Powell presented the report on Cuban Missions.

Bro. Bailey, of Florida, said the Cuban Mission should be assigned to the Home Mission Board, instead of the Foreign Board as recommended by the Committee on that mission.

Prof. Harris, of Virginia, said: "Wherever a letter will go for two cents, that is Home Mission field, but when it takes five cents, it is Foreign Mission field. Where greenbacks are a legal tender is Home Missions, but where they are not a legal tender it is Foreign Missions. Hence Cuba is Foreign Mission work."

Dr. Hawthorn said: "If I had been married five times, I think I should love my last wife best. So I've been married to several of these Boards and I like the last one best."—That is the Home Mission Board.

Dr. Rust said: "I am glad that the power of money in the propagation of truth is becoming better understood."

"Long prayers and short sermons with small contributions do not

well together." Dr. Howard, of Tennessee: "I am not in favor of paying one dollar, nor will I influence the people to whom I preach to give a dollar to send a man to Foreign fields to preach that will not reflect the principles of our great denomination."

Dr. Ellis: "The Cuban Mission is a child of special providence."

Brother Powell, of Mexico: "We are simply in the dawn of the morning of missions in Mexico."

"The most formidable opposition to me in Mexico arises from my being represented as an emissary from America."

"Our school at Saltillo has about 80 pupils, and 17 of them at the end of this session are going out as missionaries."

Only two girls in that school that have reached the age of comprehension that are not followers of Jesus."

"Since the last Convention so great is the clamor for the gospel I have preached as much as a sermon a night."

"All our members engage in public prayer. Ninety per cent. of them attend our prayer meetings."

"Brethren, you ought to send a minister to Patos."

"Our Northern brethren are ready to send a man to Zacatecas, and if you don't send a man, there we will lose the field."

"I've come from Mexico not to recite our trials before you, but to plead with you to send us help. Shall I plead in vain?"

"I come not to say for you to conquer Mexico for the United States, but conquer it for Christ."

#### EVENING SESSION.

Brother Bagbey, of Brazil said: "I come to you to plead with you in behalf of those 120,000,000 of people in Brazil that they may have the gospel."

"We have in Brazil not only the evils that come from a corrupt religion, but the evils that arise from the union of a corrupt system of religion with the political government."

"There is no religious liberty in Brazil, only toleration."

The Convention adjourned.

"In Brazil is the deepest and grossest ignorance of the doctrines of Christianity."

"To-day Mary is the goddess of Brazil and Romanism is Mariolatry."

"There the priests boldly declare that the people have no right to read the Word of God for themselves."

"Would to God I could carry you away to that land and let you see an audience for the first time hearing the glorious truths of the gospel."

"That land is drifting away from all religious belief because they are tired of Romanism, and they must have the gospel and have it now."

"I have never seen greater zeal displayed than by the native members of our church in Bahia."

"The priests in Brazil use very violent measures to prevent the people from hearing the truth."

Dr. Ellis spoke particularly on the African Mission.

Every Missionary field has its peculiar difficulties. Sometimes it is by direct opposition as in Mexico and Brazil. Sometimes in sheer resistance as in Africa."

We have a remarkably intelligent people in Central Africa to preach this gospel."

I believe there is a peculiar fitness in the relation that the S. B. C. bears to the African Missions.

God is through your efforts giving to the colored people an education to qualify them to preach the gospel in Africa."

Brother Crawford, of China spoke:

"We are expending an amount of money in China to bring

the best of all religions to the people."

"I am to push everything forward in the line of preaching the gospel of Christ."

You call me a missionary—it is a great exaltation. I don't care for it. Call me a Baptist pastor."

#### NIGHT SESSION.

The hour was given in mass-meeting to Foreign Missions. The house was packed in every part.

The first speaker was Brother Cooper, of Richmond. He has just said: "What we most need is a great revival of spiritual life at home."

"The low condition of piety at home is caused by our weakness abroad." A fine speech, everybody says.

Dr. J. R. Taylor, of the Italian Mission, spoke: "On my way to Rome I stopped in Edinburgh, and saw a grave with this on the headstone, 'John Brown went abroad 20 years—forgot his own language and never learned another.' I feel like that. I will not keep you long. I am like one who said, 'I have done many foolish things and many bad things, but I do not think I ever did a long thing.'"

"Italy is not an effete nation. Within fifty years the little oppressed provinces have thrown off their masters and united in a great nation. They have great authors and great statesmen. Education is universal and compulsory, though that is not necessary for the people love learning."

Italy may not belong to the Baptists now, but it once did."

The Mass-meeting came to a close and the Convention resumed the regular order.

Dr. Manly presented the report on recommendation of the report of the Foreign Mission Board.

Ad. J. turned.

#### LAST DAY.

The remainder of these notes are taken from the excellent report of the Montgomery Advertiser. We were not able to report in person.

The last day of the session found quite a number of the delegates gone, some having left last night.

while the departing trains of this morning bore away large numbers. Still there was a good attendance upon the early morning session.

Promptly at 9 o'clock the gavel of president Mell resounded through out the great auditorium of the First Baptist church.

Dr. J. C. Furman, of South Carolina, was requested to conduct the religious devotions for half an hour.

After singing, and prayer by several of the brethren, Dr. Furman referred in fitting terms to the de- cease of I. U. Wilkes.

This is a solemn reminder to us all. In the chapter read this morning the Apostles said for him "to live is Christ, but to die is" better still—"it is gain."

Then the encumbrances are dropped, and the shackles which bind us are loosed. This is experienced by him who has passed away.

Dr. Wharton asked the special prayers of the Convention in behalf of Mr. Hewlett, of this city, whose wife is a member of this church.

When business was resumed the report on Cuban Missions was read again, as that is the pending matter now before the Convention.

Upon this, Rev. C. A. Stakely, of South Carolina, had not the slightest idea of making a speech. His apology for saying anything at all was that his name appeared in connection with the report, and he would sustain it in all its particulars. He believed it should come under the direction of the Foreign Board because it came—

1. Naturally within the field of the Foreign Board.

2. Because it defines the boundaries of the Board.

3. Because it was requested by the Florida State Convention.

It is not a question of sentiment but one of principle.

Eld. Henderson was unfavorable to the transfer from Home to Foreign Missions. The Home Board had fostered the cause and should have it. He had no fear of annexation.

Mr. Nunnally offered a substitute which throws it upon the sympathies of the Baptists of the South without placing it under the charge of either Board.

Rev. S. Leavitt of Florida, reviewed the history of the work, showing its growth from its inception. He had been appointed by the Florida delegation to represent them in petitioning the Convention to let it remain where it is, under the Home Board. He preferred that it should remain where it is, rather than to transfer it to other hands.

If the transfer is made the relations between Cuba and Florida will be disturbed.

Dr. J. L. Kilpatrick of Georgia, thinks that the statements last made settle the question. It will not do to sever Key West from Cuba—that will destroy both.

Rev. C. A. Stakely of South Carolina, thought that the Home Board had no claims to the works by virtue of having sustained it. If any one had any special claim, it belongs to the Florida Convention.

Rev. Mr. Marsh of Florida, wanted it to stand just as it is. He was anxious that the present relations should be preserved as it would secure harmony all around.

Rev. J. J. D. Relfree was not favorable to violating a principle which has controlled the Convention all along—that of defining the boundaries of the two boards.

Cuba is certainly a foreign field. Suppose the Foreign Board has been tardy in its work. Let the Convention instruct the Foreign Board to move to the occupation of Cuba.

Dr. H. H. Harris of Virginia, ex-

plained why the Foreign Board had not moved in the matter. It was simply because, as the servant of the Convention, it had not been instructed to occupy it. He read from the minutes of the Convention to substantiate his position.

Rev. Frederick Howard of Tonn, did not think that the geographical boundaries of the boards were as inflexible as prison bars. He thinks the matter is settled by the determination and wishes of the Florida delegation.

Dr. Ford of Missouri, thought the matter settled, and called for the previous question and it was lost.

On motion Rev. H. D. D. Straton, of Georgia, speeches are limited to three minutes, during the present discussion.

Dr. Manly was favorable to allowing the matter to drift as the Providence of God directs.

Rev. W. A. Terrell of Georgia, favored the Home Mission Board.

Rev. S. M. Province of Kentucky, moved to lay the report on the table.

Eld. Wharton of Alabama, said that two mothers were contending for the same baby, and now he would call on Brother Solomon of Kentucky, to settle it.

Rev. J. B. Solomon, of Kentucky, said he could quickly settle it, and he would not cut it in two either.

Dr. A. B. Woodfin, of Virginia, defended the committee, to which belonged several of the Florida delegation, and now we are told that they are a unit in desiring its retention in connection with the Home Board. He could not understand this.

Rev. Robert W. ...

ed upon. Rev. N. A. Bailey explained that the Florida brethren were aware of being in the minority as the reason why they had not spoken out in the committee.

Rev. Mr. Marsh made the same explanation.

The convention returned to the consideration of the substitute as offered by Dr. Nunnally.

After rapid discussion—of some minutes upon the substitute Dr. J. M. Robertson of Tennessee, offered another substitute dividing the responsibility between the two Boards of the Southern Baptist Convention.

It was lost upon a final vote, the original report was not adopted, and by the substitute the matter is turned over to Home Missions.

On motion of Rev. O. F. Gregory, five minutes was to be the limit of speeches during the remainder of the session.

Rev. S. M. Province moved to amend the third article of the constitution by striking out the words "the meeting of the body," and inserting the words "May the first in the year in which the convention meets and reported to the boards."

The following is the third article of the constitution.

Art. III. The convention shall consist of brethren who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body.

The substitute was discussed by Rev. W. B. Arvin, of Kentucky; Dr. Owen, of Virginia; Rev. J. B. Solomon, of Kentucky; Rev. Frederick Howard, of Tennessee; and Rev. C. Durham, of North Carolina.

At this stage, on motion of Dr. B. Manly, of Kentucky, the constitutional question was referred to a committee of five to report this afternoon.

The committee on the reports of the two Boards was read again and adopted.

[Continued on Fourth page.]

Baptist Record from May 20 1886 to Jan 24 1887



## BAPTIST RECORD.

## OUR PULPIT.

## EVILS OF OVER DRESS.

FROM A SERMON BY T. A. MAGE.

The parlor and drawing-room are now running a race with the theater and opera bouffe. They are now nearly neck and neck in the race, the latter a little ahead, but the parlor and drawing-room are gaining on the others, and the probability is they will soon be even and pass the stand so nearly at the same time that one-half of pandemonium will clap its hands because opera bouffe has beaten and the other half because the drawing-room has beaten. Let printing press and platform hurl red-hot anathema at this boldness of much of womanly attire. I charge Christian woman neither by style of dress nor adjustment of apparel to become administrative of evil. Show me the fashion plates of any age between this and the time of Louis XVI. of France and Henry VII. of England, and I will tell you the type of morals or immorals of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel always means a contaminated and depraved society.

It is not only such boldness that is to be reprehended, but extravagance of costume. This latter is the cause of fraud unlimited and ghastly. Do you know that Arnold of the revolution proposed to sell his country in order to get money to support his home wardrobe? I declare here before God and this people that the effort to keep up expensive establishments in this country is sending more business men to temporal perdition than all other causes combined. It was this that sent prominent business men to the watering of stocks, and life insurance, and some of them to the penitentiary; and has completely upset American finances. But why should I go to the famous defaultings to show what men will do in order to keep up great home style and expensive wardrobe, when you and I know scores of men who are put to their wit's ends and are lashed from January to December in the attempt. Our Washington politicians may theorize until the expiration of their terms of office as to the best way of improving our monetary condition in this country. It will be of no use, and things will be no better until we learn to put on our heads and backs and feet and hands no more than we can pay for.

There are clerks in stores and banks on limited salaries, who in the vain attempt to keep the wardrobe of their family as shows as other folks' wardrobes, are dying of mauls, and diamonds, and canes, hair shavels and high hats, and they have nothing left except what they give to cigars and wine suppers, and they die before their time, and they will expect us ministers to preach about them as though they were the victims of early piety; and after a high-class funeral with silver handles at the side of their coffin of extraordinary brightness, it will be found out that the undertaker is cheated out of his legitimate expenses! Do not send to me to preach the funeral sermon of a man who dies like that. I will blurt out the whole truth, and tell that he was strangled to death by his wife's ribbons. The country is dressed to death. You are not surprised to find that the putting up of one public building in New York cost millions of dollars more than it ought to have cost, when you find that the man who gave out the contracts paid more than \$5,000 for his daughter's wedding dress. Cashmere of a thousand dollars each are not rare on Broadway. It is estimated that there are 8,000 women in these two cities who have expended on their personal array \$2,000 a year.

What are the men to do in order

to keep up such home wardrobes? Steal—that is the only respectable thing they can do. During the last fifteen years there have been innumerable fine business men shipwrecked on the wardrobe. The temptation comes in this way. A man thinks more of his family than all the world outside, and if they spend the evening in describing to him the superior wardrobe of the family across the street that they cannot bear the sight of, the man is thrown on his gallantry and his pride of family and without translating his feelings into plain language he goes into extortion and issuing of false stock and skillful penmanship in writing somebody else's name at the foot of a promissory note, and they will go down together—the husband to the prison, the wife to the sewing-machine, the children to be taken care of by those who were called poor relations. Oh, for some new Shakespeare to arise and write the tragedy of human clothes!

Act I. A plain but beautiful home. Enter the newly married pair. Enter, simplicity of manner and behavior. Enter as much happiness as is ever found in one home.

Act II. Discontent with the humble home. Enter Envy. Enter Jealousy. Enter desire of display.

Act III. Enlargement of expenses. Enter all the greedy dress-makers. Enter the French milliners.

Act IV. The tip-top of society. Enter princes and princesses of New York life. Enter magnificent plate and equipage. Enter everything splendid.

Act V. (Winding up the scene). Enter the assignee. Enter the sheriff. Enter the creditors. Enter humiliation. Enter the wrath of God. Enter the contempt of society. Enter death. Now let the silk curtain drop on the stage! The lights are extinguished, and the lights are out.

Will you forgive me if I say in tersest shape possible, that some of the men in this country have to forge and perjure and to swindle to pay for their wives' dresses? I will say it whether you forgive me or not.

Again, extravagant costume is the foe of all Christian almsgiving. Men and woman put so much in personal display that they often have nothing for God and the cause of suffering humanity. A Christian man cracking his palat royal gloves across the back by shutting up his hand to hide the one cent he puts into the poor box! A Christian woman at the story of the Hottentots crying copious tears into a twenty-five dollar handkerchief and then giving a two-cent piece to the collection, thrusting it down under the bills so people will not know but it was a ten-dollar gold piece. One hundred dollars for incense to fashion—two cents for God! God gives us ninety cents out of every dollar. The other ten cents, by command of his Bible, belong to him. Is not God liberal according to his tithing system laid down in the Old Testament?—is not God liberal in giving us ninety cents out of a dollar when he takes but ten. We do not like that. We want to have ninety-nine cents for ourselves and one for God.

Now I would a great deal rather steal ten cents from you than God. I think one reason why a great many people do not get along in worldly accumulation faster is because they do not observe this divine rule. God says: "Well, if that man is not satisfied with ninety cents out of a dollar, then I will take the whole dollar and I will give it to the man or woman who is honest with me." The greatest obstacle to charity in the Christian Church to-day is the fact that men expend so much on their table and women so much on their dress they have nothing left for the work of God and the world's betterment.

Again, extravagant costume is a distraction to public worship. You know very well there are a

good many people who go to church just as they go to the races, to see who will come out first. Men and women with souls to be saved passing the hour in wondering where that man got his cravat or what store that woman patronizes. In many of our churches the preliminary exercises are taken up with the discussion of wardrobes. It is pitiable. Is it not wonderful that the Lord does not strike the meeting houses with lightning? What distraction of public worship. Dying men and women, whose bodies are soon to be turned into dust, yet before three worlds strutting like peacocks. People sitting down in a pew or taking up a hymn book, all absorbed at the same time in personal array, to sing.

Rise, my soul and stretch thy wings. Thy better portion trace. Rise from transitory things. Toward heaven thy native place.

I adopt the Episcopalian prayer and say God deliver us.

Extravagant costume belittles the intellect. Our minds are enlarged or they dwindle just in proportion to the importance of the subject on which we constantly dwell. Can you imagine anything more dwarfing to the human intellect than the study of dress? I see men on the street, who, judging from their elaboration, I think must have taken two hours to arrange their apparel. After a few years of that kind of absorption, which one of McAlister's magnifying glasses will be powerful enough to make the man's character visible? What will be left of woman's intellect after giving years and years to the discussion of such questions? They will all land in idocy. I have seen men at the summer watering places through fashion the mere wreck of what they once were. Sallow of cheek, meagre of limb, hollow at the chest. Showing no animation save in rushing across a room to pick up a lady's fan. Smoldering along the corridors the same complacent, unimpaired twenty years ago.

Yet, my friends, I have given you only the milder phases of this evil. It shuts a great multitude out of Heaven. The first puff of thunder that shook Sinai decreed, "Thou shalt have no other gods before me," and you will have to choose between the goddess of fashion and the Christian God here are a great many seats in Heaven, and they are all easy seats, but not one seat for the devotee of costume. Heaven is for meek and quiet spirits. Heaven is for those who think more of their souls than of their bodies. Why if you, with your idolatrous costumes, should somehow gain Heaven, you would be for putting a French roof on the "house of many mansions," and you would for introducing the pattern of a Butterick's Quarterly Delicacy.

Give up this idolatrous fashion or give up Heaven. What would you do standing beside the Countess of Huntington, whose way it was to build chapels for the poor, or with the saintly woman of Boston, who fed three hundred children of the street at Faneuil Hall, on New Year's day, giving out as a sort of dole at the end of the meeting, a pair of shoes to each one of them, or those Deacons of modern society who have consecrated their needles to the Lord, and who will get eternal reward for every stitch they take? Oh, men and women give up the idolatry of costume. The rivalries and the competitions of such a life are a stupendous wickedness. You will always find some one with brighter array and with more palatial residence and with lavender kid gloves that make a tighter fit. And if you buy this thing and wear it, you will wish you had bought something else and worn it. And the frets of such a life will bring the crow's feet to your temples before they are due, and when you come to die you will have a miserable time.

I have seen men and women of excessive costume die and I never saw one of them die well. The trappings off there they lay on the

tumblest pillow, and there were just sons, at least some of them. I have two things that bothered them—a torn coat to wear, some of these best wasted life and a coming eternity. I men during the last few days, and I could not pass them, for their bodies, mind and soul had been exhausted in the worship of costume, and they could not appreciate the gospel. When I knelt by their bedsides they were mumbling out their regrets and saying, "Oh God! a man of ability with something of an intellect. Their garments lying up in the wardrobe never again to be seen by them. Without exception, so far as my memory serves, they died without hope and without eternity unprepared. The two most ghastly death-beds on earth are the one where a man dies of delirium tremens, and the other where a woman dies after having sacrificed all her faculties of body, mind and soul in the worship of costume.

My friends, we must appear in judgment to answer for what we have worn on our bodies as well as for what repentances we have exercised with our souls. On that day I see coming in Beau Brummel of the last century, without his cloak, like which all England got a cloak, and without his cane, like which all England got a cane, without his snuff-box like which all England got a snuff-box, he, the top of the ages, particular about everything but his morals, and Aaron Burr, without the letters that down to old age he showed in that down to prove his early wicked gallantries, and Absalom without his hair and Marchioness Pompadour without his title, and Mrs. Arnold, the belle of Wall street, when that was the center of fashion, without her trappings of vasture.

And in great haggardness they shall go away into eternal expatriation, while among the queens of Heavenly society will be found Vashti, who wore the modest veil before the palatial bacchanals, and Hannah, who annually made a little coat for Samuel at the temple, and grandmother Lois, the ancestress of Pinocchio, who imitated her virtue, and Mary, who gave Jesus Christ to the world, and many of you, the wives and mothers and sisters and daughters of the present Christian Church, who through great tribulation, are entering into the kingdom of God. Christ announced who would make up the royal family of Heaven, when he said:

Whosoever doth the will of God, the same is my brother, my sister, my mother.

## FOREIGN LETTER.

## CATHOLIC PREACHING IN ROME.

For many years preaching has been little encouraged or practiced in the Catholic church of Italy. There are very few priests in this country who would be called among us preachers of real power. This is not the lack of native ability, for I am convinced that were the circumstances as favorable to the Catholic preachers in Italy as they are to the Protestant preachers in America, men would soon arise capable of drawing the multitudes and of stirring their hearts.

It seems that the present Pope has very different ideas on the subject of education, preaching, etc., from some of his predecessors. The priests are urged to give more attention to two subjects, and some of them are doing it. A few days ago I went into the great Catholic book store of Rome, and while looking over the books, I came across a pamphlet on the "Necessity of preaching the Word." It has the highest endorsement, and in it the priests especially the younger ones, are urged to learn how to preach. Most of the priests are comparatively ignorant men, and very few of them could make a sermon.

Lent is the great season for preaching among the Catholics. For every day a sermon is preached. Of course they will have their best men in Rome during this season. I heard each one who wished to

join the the procession to bring a candle. These candles are lighted during the the procession, and about one-fourth consumed, the rest being given to the priests. As they are large and very long a few hundred would make a nice little sum. Many of the priests are much more anxious about the candles than about St. Joseph.

Another priest, just before concluding his sermon, said with great earnestness and in a most excited manner, "And you, O you, priests, who are you, who sent you, and why are you here?" Three excellent points for a sermon, and what a privilege it would have been to have made the sermon then and there.

Another priest occupied his whole time in speaking against the protestants, which gave him the opportunity of giving vent to much spleen and of telling many falsehoods. The spirit of the man may be judged of by one of his illustrations. In speaking of the evil done by protestants, especially—the holy city of Rome, the residence of his Holiness, the Pope, he said: "The men counterfeit money, what is done with them? Imprisoned of course. What then ought to be done with those who commit the much greater evil of countering religion?"

He didn't dare to say plainly, "burn them," for of course he would have been arrested, but he showed plainly that he meant extermination, and that he had in him all the spirit of the dreadful Inquisition. And these call themselves followers of the Lamb of God, the holy and harmless one. But so it will ever be as long as Satan is the prince of this world.

Pray for us that we may preach only the truth, and that men's hearts may be opened to receive it.

JOHN H. EAGER.

Rome, Italy, April 1885.

## COMMUNICATIONS.

## SHORT PAPERS, FROM LONGER ONES.

BY THE OKOLONA PASTOR.

Receiving the Kingdom of God as a Little Child.

## IN THREE NUMBERS.

## NUMBER 2.

Another characteristic of childish affection is faith. I say it is peculiar to childish affection because the rule among people of mature years is, that they are sadly lacking in real confidence. You say you have seen children who exhibited utter lack of confidence? So have I, but they were unnatural children. Not one of them could be taken as a true type of a child. Those children you had been taught to doubt and question. Maybe not intentionally so taught, but by some one, many or all of the numerous ways in which it can be done almost unconsciously, they had been educated to believe nothing and to confide in no measure. But the rule is, that children confide. The attitude, mentally, of the average child is what we might term an attitude of docility. The child-like child is teachable, willing to be instructed and willing to be guided.

How little children know of responsibility or care! And why do they know so little? Simply because it has never been theirs to meet responsibility and make provision for their own needs. What does the child care about the necessities of the present or the future, except to partake of what another has provided for him against that necessity? He is resting from day to day in assurance of another's care and confident in the promise that another has made. He releases claim to the province of protecting himself in favor of another's strength. Yea, I dare say, in each tender child-life that has not been invaded by the demon of false teaching, this impartial confidence is as much a factor as anything else. And just such a spirit Jesus seems

to have in him.



to recommend when he says: "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." The little child does not concern himself with the things of the world, but he proceeds to eat, to satisfy the hunger of which he is conscious. At the bottom of his whole bundle of attributes is one assumed truth that his parents will not give him a stone for bread, or a scorpion for a fish. That the best which superior wisdom and loving purpose can afford is pledged to him by them. And that is true faith.

Then what is the spirit disclosed by man when brought up face to face with the provision of grace in Christ Jesus, who yet cavit as if the Cross of Christ were some great indignity by God upon the world? They are wanting in faith. They have not the spirit of a little child. They have not taken hold, in their spiritual life, on this necessary first truth, that God is our father, that this earthly relation of parent and child is but a faint type of the relation he sustains to man. What you need to-day, doubting soul, to enable you to receive Christ aright, is to believe that God delivered Christ up just from the same motive that tempers all his providences; because he so "loved the world." He will bestow nothing but good, surely the cross is but a demonstration of that same love.

And children receive the Kingdom of God sometimes. And despite what is talked of as theology and orthodoxy, some children I have known have shown a conception of the Kingdom worth manifold more in this present time and in the world to come than the realizations of some maturer minds. They take such confident positions about the teachings of God's word and the promises he has given. They have that real faith that goes far below the power of reason to sound the depths of God's loving truthfulness. To give an illustration of childish faith and receptivity, says the editor of the Standard and Home: "I know a little family in Detroit who are heart-broken and sad this Saturday night. There were three last Saturday, but today only two are left. The tie that bound them more tightly together than that which the clergyman drew has lately been loosened, and the light of their countenances went out with the red winter sun only the other night. The father is a railroad man whose duties call him away from home nearly three-fourths of the time. It was his habit to telegraph his wife whenever he was about to start for home, apprising her of the fact. In these telegrams he never failed to mention the name of the little four year old, and the dispatches usually ran: 'Tell Arthur I shall sleep with him to-night.' The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the 'telegraph' a great institution. The other night when the fever had about done its work and the mother was sobbing out her anguish, the little one turned calmly in his bed and said, 'Don't cry, mamma, I shall sleep with Dad to-night. Send Dad a telegraph and tell him I shall sleep with him to-night.' But the message went straight up there without the click of wires or the rustle of wings."

And that reminds us of what another said when he spoke the words of inspiration of those who sleep in Jesus. What truthfulness was there! And so I say the child's trust is the Bible faith, the repose of assured confidence.

And you who are esteeming yourselves far advanced in Christian life I would ask: how about the details of your existence? In joyful satisfaction has you made committal of all these things to God's gracious decisions and providence? Forget not that you are to manifest childlikeness in the contentment of perfect faith if you would be accep-

tably aware of the duties and privileges of God. This faith will be an acknowledgment of that truth which each believing soul daily contemplates in his heart. You know how invaluable is the child's life, how the period of his childhood must be spent in taking from the hands of others and giving nothing in return. He cannot provide his own food, he cannot kindle fire for his own warmth, he cannot provide clothing for his own person. And this is just as true of the child of millions as it is of the child of poverty. Such is the admission of our life of trust as God's own child. And knowing that from him comes all his fulness for personal need, we will not be quick to congratulate ourselves as if by our own strength we have realized it. Come out from under the shadow of vain questioning then to-day. One day when Sir Walter Raleigh asked a favor of Queen Elizabeth she said: "Raleigh, when do you intend to leave off begging?" To which he very promptly replied: "When Your Majesty leaves off granting." And let children of light know of a truth that there will be time enough for us to leave off our child-like sense of dependence upon God when he ceases to confer on us needful temporal and spiritual benefits.

#### A WORD ABOUT OUR WORK.

It is thought by some persons that the plan for taking collections as adopted by the Convention Board will likely dwarf some in their contributions. Some who have been paying right liberally will gladly accept the small amount apportioned to them as the full amount of their dues to the Lord. Now, I do not see how this mistake could be made. We must understand that the Board did not adopt the system for the benefit of those who have been taught to adopt the Bible mode of paying to the Lord—but for the development of those who are less fortunate, those who have never been instructed in this important matter. Those of us who are enlightened upon this subject must remember that this is a matter between us and our God. We will not have to account to the Convention Board for what we pay or fail to pay, but we will be brought to a strict account to an all-wise God. If we, who are informed upon this subject, keep back what we know to be the Lord's money, He will surely and effectually correct us in our dishonesty. Let us not abuse this wise plan of the Board, but rather let us deal honestly with ourselves and our God.

He that knoweth his duty and doeth it not shall be beaten with many stripes.

L. G. S.

The use of beer is found to produce a species of degeneration of all the organs. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality. — Scientific American.

For God to give men just what they want would often be the same as for a man to give gin to the night wanderer whom he had it in his power to take home and set to work for wages. — Miracles.

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JACKSON, MISS., MAY 20, 1886.

## EDITORIAL.

## NOTES AND COMMENTS.

I am glad to work for so good a friend to me, to my people and to the cause of Christ, as the RECORD.

Two were received into Robeline church yesterday. A prominent merchant died suddenly here last Friday.—G. W. Hartsfield.

Eighty people have been added to the Troy, Ala. church during the six months pastorate of Elder John Parser. Brother John just needs a wife now to be equipped.

Eld. E. B. Miller writes to the *Record and Shield* that Grenada county will vote Prohibition. In five years the same may be said of the State at large.

One of the most sensible speeches of the Convention was made by Dr. J. J. D. Renfro, on the Cuba mission; but the Convention did not vote that way.

Brother Diaz, missionary in Cuba, says that as much as 2,000 is offered for a seat in a prayer meeting. Think of that, you who despise the privileges of God's house.

Dr. Geo. B. Taylor, of Va. and J. M. Robertson of Tenn. told the two best stories at the Convention, and Brother F. M. Ellis, of Baltimore, made the most taking speech.

The brethren are anxious for a full attendance at the Union of Union Association to be held with the Pine Bluff church, 14 miles Southwest from Crystal Springs. Let every church be represented. Good brethren will be there to lend their help.

We do not need men to go abroad because those who have gone have failed, but because of the marvelous success of those who labor on distant fields. Those who are doing nothing do not need help, but those who successfully labor need it.—H. F. Spores, in Sermon at Montgomery.

The woman's meeting at Montgomery was small. Our Convention is a man's Convention, the sisters having no part nor lot in it. If the sisters were to organize a Woman's Convention it would be regarded all wrong, but why not a Woman's Convention as well as a Man's Convention?

It is said that every hair of a woman's head draws like a bell rope. Bell ropes are cobwebs compared with the force with which women are drawing people to the side of Prohibition. And if these cords do not draw some of you cowardly, time serving fellows from the fence, it will be because there is not substance enough in you to make a fastening.—J. B. Hawthorne in Opera House, Montgomery.

Eld. T. D. Bush has been called to the care of the Poplarville church, Brother Flanagan having resigned. The church has a Sunday-school, a Ladies' Society and prayer-meeting. They have taken hold in real earnest with their pastor, whose banner is inscribed: "Thy saints in all this glorious war shall conquer though they die." He starts out by sending a good list of names for the Record.

We had the pleasure, as a member, of attending the meetings of Trustees of the Southern Baptist Theological Seminary at Montgom-

ery. The deliberations from time to time were pleasant, and no doubt for the good of the Institution. Arrangements were made looking to the erection of a dormitory building during the Summer. The money has been secured, as our readers have been advised before. Other buildings are needed and we have no doubt will be had in due time. It is a matter of great rejoicing that after so many years of working and waiting on the part of the Professors, the beloved Seminary is getting firmly established.

The papers announce the death of Brother Buchanan, of Blue Mountain. We can say nothing truer of him than that he was as true a man as it was ever our privilege to know and we knew him well. In the 2nd Miss. Regiment, among that body of brave men, Capt. Buchanan enjoyed a kind of pre-eminence for those qualities which go to make a good soldier. As a citizen and in later years a church-member, he displayed the same sterling qualities. He was a man utterly without pretense or fear. The memory of such men is a legacy to their children, their community and to the churches. To the bereaved family we tender our sympathy.

We have received a beautiful pamphlet telling all about the Monticello (Tenn.) Summer School. We notice with special pleasure the good work of our brother, D. D. Wilkins of Duck Hill, in connection with this growing institution. This broad minded, successful Baptist merchant has built a summer home for Mississippi Teachers at his own expense. It should be filled every season. In thus doing, Brother Wilkins has honored his State, and himself as well. The South especially needs a noble company of men who have the talent to make money and the wisdom and the heart to lay it out to build up educational institutions for her people.

## FIELD NOTES.

Last Saturday we gratified a long cherished desire to visit Carrollton. There was a prohibition rally which brought out a good crowd. W. C. McClean Esq. of Grenada, delivered a speech of rare force. How nobly is this young and gifted man battling for the right. God bless him and establish his goings.

After Mr. McClean, this scribe spoke. Then a county organization was effected. There are many noble Prohibition workers here, Col. Helm, the chairman of the Convention, the Bingham's, the Rouches and many others. Dear old deacon Kimbrough, though too deaf to hear anything, said, "I come out to show where I stand on this question." Carroll will go under the white flag we think.

As this paper has repeatedly spoken of the Carrollton tragedy in terms of reprobation, we wish to add a word. It is not generally known that the whole miserable affair had its origin in a saloon, and was nurtured in the same unholy atmosphere. Two young men quarreling with two drinking negroes—that was it. Well have the good people of Carroll county resolved to blot out this source of their great humiliation. We were reliably informed that the doers of the bloody deed live in another county. What a comment is all this on the matchless evil of the open saloon.

Sunday we preached to a fine audience, and had an excellent hearing. We are glad to say to the other churches in the Yazoo Association and the State, that Carrollton will do her full share toward bringing the work up to the Convention free of debt.

This is the banner College church in the State according to strength. The Sunday-school contributes regularly \$5.00 a month to the College, and besides that, members of the church will give over \$100 a year. Will not brother Frank Roach tell us how he manages to get that \$5.00 a month from the little Sunday-school? There are 200 other schools

that might do as well, if they could get hold of the idea. Tell us about it Brother Roach.

Sunday evening we drove out with young Brother Telfare to Pastor Bene's home, and at night preached at Liberty church to a full house. This is a strong church, but is not fully developed. They take a collection at every service—twice a month—not large but aggregating more than they have ever done before.

Brother Bene is pastor at Carrollton, Liberty, Calvary and Mt. Pisgah. His field will come up, he thinks, and taken all together we are sure it will do its full share. He has a right appreciation of a country pastorate, and feels that no one has a better field than he.

At Grenada we struck a strong temperance move. After conferring with that interested, active layman, Capt. John Powell, especially about the College, and laying out some work together, we dropped in at the W. C. T. U., where there was a fine crowd of the good women of Grenada, presided over admirably by the sister who also presides at the Baptist pastor's home. They were planning to capture Grenada county for Prohibition. Put the county down as they wish it.

Last year Brother Miller led his Association and brought up more than their apportionment, and he is in for the race again, and we believe the Yalobusha-Oxford will not fail this year.

At Durant we fell in with our brother after the flesh and the spirit, too, J. H. Gambrell, returning from the field of battle in Clay county. He speaks in glowing terms of the noble men and women over there, who are laboring to float the white flag from the court house at West Point. May it be according to their prayers.

A very good time we had all around, receiving good words, good treatment and money at every place. This world is not as bad as it might be and it is growing better.

## MISSIONS.

## JUST TOO LATE.

As we feared, quite a number of brethren were just too late sending toward their contribution to Foreign Missions to have their report. No great harm is done, but still we hoped it would be otherwise.

## THE LESSON.

It is common when anything is to be done for us to wait to the last possible moment to undertake it. Often it occurs that something happens at the last and we fail. Now let us take the lesson and get about collections for the home stretch. There is none too much time for the matter in hand. It is going to require a faithful effort to reach the goal by the July Convention.

Eld. J. J. W. Mathis by request will go among the brethren of the Harmony Association and talk to them of the things that concern the Kingdom.

## HELPS.

It will be remembered that our Board requested the pastors to help the Secretary for a time. We are glad to say that some have very cheerfully agreed to do so. We shall ask a good many brethren to do some extra work, and the churches to release them for a little time. It will help pastor and people and the cause will be greatly helped.

We find at least a dozen requests for the Secretary to visit churches and preach on certain topics. He will do his best, but remember that he is but one man, and can be in but one place at a time. Do not wait for him.

## NOTES.

Elder I. H. Anding reports well from his field. Old Hebron forwarded \$40 and will forward again soon. Stonewall will more than meet her appointment. Gallman lacks only a few dollars of being up and that will be in hand by middle of June. New Zion has an active committee at work. "You may feel sure that we are not neglecting this good work on our part of the field," writes Brother Anding, and then proposes that each pastor in Union Association bring up at least \$30 by July. He will stand for \$40. Brother Green and the rest, we doubt not, will help.

Along with a contribution to the Mission Work comes this good word of promise.

"The weather has been so very bad we have not been able to have more than about one meeting during the winter. We are going to try and bring or send you a good contribution this summer."

JULIA LEGETT,  
J. H. CHAMBERLAIN,  
Committee.

I have collected \$35 from Ashland for Missions and forwarded it \$10 from Garner, about \$10 from Charleston and three (3) from Ascalmore. I have presented the claims of the Convention Board before all my churches. Ashland will take up a collection for the College in June.

JOEL D. RICE.

A sister writes from Brother Lumley's field. Brother L. is gaining ground everywhere. I hear from him. I think he is the man for this field.

Elder Peter Turner, the faithful worker on the Valley road, reports an encouraging feeling at Centerville. The contract is let for the church house, will be far enough advanced to occupy in two months. A church has just been organized at Norwood. At Wilson the outlook is very encouraging.

I will bring McComb City and Moss Hill up all right to the Convention.—R. N. Hall.

Elder W. D. Howze writes from Hernando, May 17: "My church, Oak Grove, six miles West, pledged \$55.00 to our mission work yesterday. This will be increased to probably \$65.00, our Union and Board Meeting will be held there on Friday 28th inst. Will you come? Do. Let me hear from other churches."

We can not meet with the brethren as we would like to do. We are more needed elsewhere at that time.

## THE HOME STRETCH.

The Associations are asked to contribute the following amounts to State Missions and the College before the meeting of the Convention in July. The amounts are not excessive in any case. The pastors can easily raise the amounts if they make reasonable efforts. In making out these figures respect has been had to special circumstances which need not here be detailed.

Much of the money asked for has been promised, especially is this true of the College. All money sent undesignated will be divided between the two objects according to their needs.

MISSIONS	COLLEGE
Cental.....	\$500.....
Yazoo.....	200.....
Yalobush Oxford.....	100.....
Oxford.....	50.....
Chickasaw.....	200.....
Tishomingo.....	100.....
Aberdeen.....	200.....
Calhoun.....	100.....
Columbus.....	200.....
Zion.....	100.....
Kosciusko.....	50.....
Harmony.....	75.....
West Judson.....	100.....
East Judson.....	50.....
Bigbee.....	25.....
Louisville.....	300.....
Chickasaw.....	100.....
Gulf Coast.....	100.....
Miss. River.....	50.....
Mississippi.....	100.....
Cary.....	125.....
Union.....	200.....
Strong River.....	100.....
Fair River.....	150.....
Pearl River.....	50.....
Deer Creek.....	50.....
Cold Water.....	50.....
Tippah.....	50.....
Pearl Leaf.....	50.....
Springfield.....	25.....

## CONVENTION.

[Continued from First page.]

Dr. Owen, of Virginia, offered the report on the death of Reuben Jones. It refers to him as the First Vice-President of this convention at the time of his death, the beauty of his character, and rejoiced that he had been spared so long with us.

Dr. Owen, of Virginia, made some appropriate remarks upon the subject of the report. He was as useful as any member who ever belonged to this convention. He was born in the county of the Isle of Wright, Virginia, removed to Kentucky, and became first a Methodist preacher, but returning to Virginia, and after studying the New Testament he became convinced that he was incorrect in his views and renounced the Methodist convention and was baptized into a Baptist church.

Prof. Fleet, of Missouri read the report on Systematic Benevolence, setting forth the principles of giving as furnished in the New Testament. The report furnishes a plan by which every church of every Association of every convention shall be able to give liberally and systematically. The report was adopted.

Dr. Warder, of Kentucky, read the report of the committee of the Mission in Cities. The report speaks of the currents and cross-currents of evil in our crowded centers. Here evils, grave and formidable stand face to face. In but few cities of the South do the Baptists lead. The report suggests that the attention of the denomination be directed to this fact with renewed emphasis.

Dr. Warder felt that in city work the chief thing needed is a man who is capable of doing city work. It is a mistake to think we need a fine church with a magnificent organ and what not. We need above all things, men. If these be secured the brick and mortar will come. He illustrated this by what Gen. Green Clay Smith and Rev. Fred H. Hale had done in Louisville. So it resolves itself into men.

Rev. Frederick Howard of Tennessee, says that this is the most important subject that has come before the convention. The population of this country is drifting into our cities. We need not a man with shapely hands, nor do we need a D. D. He would make no invidious comparisons, for he was a D. D. himself. But he wanted men who are men.

After prayer by Rev. C. Durham of North Carolina, the convention adjourned.

## AFTERNOON SESSION.

Upon reassembling at 3 p. m. President Mell took the chair, and after singing by the audience and prayer by Dr. H. A. Tupper of Virginia, Gen. Green Clay Smith read the report on prohibition.

Inasmuch as the beverage of strong drink is opposed to progress and morals, the Southern Baptist Convention should put itself upon record. We should not only oppose it as a beverage, but oppose its manufacture.

Rev. L. C. Coulson, of Alabama, thought the adoption of resolutions amounted to little without activity. As for himself and his house, he is opposed to strong drink.

Rev. J. B. Solomon, of Kentucky, thought that the brother was mistaken about resolutions. They committed him to further purpose and action. He thought we should put ourselves on the popular side of this question.

Dr. Ford of Missouri believed in prohibition, but he was not favorable to bringing this question before this body, because of its connection with politics. He construed this as a political question, but as Christians we should rally against liquor. We reversed the divorce question as we acted upon it in Augusta last year because it was thought to be a political question.

Dr. Pollard, of Virginia explained why the action upon the divorce question was reversed at Augusta. It was not that it was not legitimate

for this convention to act upon it, but because we could not harmonize our views and formulate them. We have expressed ourselves upon great leading questions before, and can do so again. But it is not only admissible for us to speak out upon this question of prohibition, it is incumbent upon us to speak out.

Rev. Green A. Coulson, of Texas, said that the devil has his conventions as well as we. One of his conventions was held in Louisville the other day, and his minions said that they would support no man who was not favorable to the saloon. Must we let such men name our candidates for us? No, indeed. Call it a political or civil question if you like, but it's a grave moral question, as deep as eternity itself.

Dr. Owen, of Virginia, says he wants liquor selling Baptists of the South excluded. [Cries of "Amen" and clapping of hands.] He did not admonish others, he commenced at home. He turned some valuable citizens out because they dealt in whisky.

Rev. W. A. Terrell, of Georgia, related some of his expressions in the Atlanta prohibition contest.

Dr. Howard, of Tennessee, rebatted Dr. Ford's unfavorable reference to legislation.

Dr. Ford moved to strike out that part of the report relating to pledging ourselves socially, morally and religiously against the liquor traffic. In explanation of his position, he says he is willing to commit himself individually to this, but does not want this body committed to such a thing as this. It does not come within the province of this body to make a deliverance upon this question, which has become a political question.

Dr. Williams, of Maryland thought that there were some things which could be taken for granted. One of these was, that whisky was a great evil and the greatest which the gospel opposes. He did not want any more speeches, but let us come to a vote.

Rev. C. D. Campbell of Georgia, was very much obliged to Dr. Williams for favoring us with his speech and then placing a detent upon other speeches. He thought freedom of thought and action should be left to every man in this matter. Let every one act, as Christ's man. He doubted the advisability of taking this question into our religious bodies.

Rev. J. G. Gibson, of Georgia, (who is quite a large man) said that if there is a man in this house who has a speech in him as big as a house, it is himself. Upon one thing he was determined—that of fighting whisky to the end of his life. He would vote for the report a thousands times if he could.

Gen. Smith said that in all the contests of this sort there were always some who were afraid of the political side of this question. But what are politics? Are they not the policy and system of government? All questions of any worth that are legislated upon are for moral worth. He was a candidate for President of the United States upon the Prohibition question in 1876. And yet this great mass of Baptist preachers did not vote for him. He could only lift up his hands and say, "Father, forgive them; they know not what they do." (Laughter.) We talk about propriety, and yet ruin and debauchery are being wrought. He had seen on one occasion a United States Senator riding on a train on Sunday with the cars full of gamblers and drunkards, and joining in this infamous conduct. And yet we sanction these things. We have endured much as a people. War has come, pestilence has stalked over the land, the floods have drowned, and yet all these together will not equal the ruin wrought by liquor.

As for having politics in the report, it had none. And if he should be a candidate for President in 1888 he wondered if Dr. Ford would vote for him.



Dr. Ford—"I will vote for you sir."

"Well, there you will support my platform then." (Laughter.)

Dr. J. Wm. Jones, of Virginia, did not expect to vote for the brother in 1888, but he would favor the resolutions.

The Devil is getting very pious lately. Whenever the question is mentioned in our churches, associations and conventions the Devil always whispers "Politics! Politics!"

We should adopt these resolutions lest we be misunderstood.

Dr. Ford would lift up his voice in protest against whisky, but he would not be bound politically by any deliverance from this body. Baptists have always been favorable to political and religious liberty.

Rev. M. D. Early, of Arkansas, wanted to see the brethren express themselves freely and not be shunted off on a side track. Under existing circumstances he could not support the resolutions. He understood them as committing us to what is known as the third party.

The report was adopted.

The committee on the amendment to the constitution inserted after the word "contributed" the words "when paid on or before April 30th."

Dr. Manly gave in detail the reasons which led the Board to its conclusion.

The report was unanimously adopted.

Dr. J. W. M. Williams submitted the report of the committee on reports of vice presidents of the Foreign Mission Board and five out of fourteen of the vice presidents of the Home Mission Board had given their reports to the committee which showed active work on the part of the several vice presidents.

The report was adopted.

Dr. George B. Eager, of Alabama, read the report on nominations of new boards, which leaves them virtually unchanged from last year.

The report left it discretionary with the Board of Managers of the Foreign Board to engage the services of an assistant secretary if such an officer was needed.

Rev. M. D. Early, of Arkansas, read the report on enrollment of members.

The secretary read the full list of delegates for correction.

Rev. J. A. Hackett, of Texas, read the report on woman's work. The report begins by rejoicing that such a missionary spirit is astir among our women. In our churches and in our mission field they are side by side with our men. It recommends that the women official of central committees be invited to attend the future sessions of this Convention, not as delegates but as visitors.

The *Heavenly Helper*, the organ of woman's work in the South, was recommended.

Dr. W. H. Williams, of Missouri, wanted that part of the report stricken out that refers to female visitors! It will occasion another year of trouble in his State.

Dr. Ford, of Missouri, wanted them to come as visitors to listen and hold their own meetings.

Rev. C. T. Bailey, of North Carolina, said that they thought in his State that this was settled, and for ever settled. After the agitation at Augusta he thought the thing was lulled, and as a consequence one hundred women societies had been organized in his State. If this step is taken now all these will go to pieces. He did not know of a woman in the South who wanted any such privilege.

Hon. J. P. Eagle, of Arkansas, obtained the floor just as the hour of adjournment came.

After prayer by Rev. J. A. Howard, of Alabama, the Convention adjourned.

#### NIGHT SESSION.

After singing "Nearer, my God, to thee," and prayer by Dr. W. S. Walker, of Georgia, the Convention was called to order by President Mell.

The question recurring on the adoption of the report on woman's work, Rev. J. P. Eagle, of Arkansas, addressed the Convention. He stated

that the election of female delegates from Arkansas last year was not intended as burlesque; and the speaker supported the amendment offered by Dr. Williams in the afternoon.

J. B. Gambrell, of Mississippi, said that the talents of the women have not been developed. This movement to invite representatives of woman's societies as visitors was in the interest of drawing out the latent power of woman. If this Convention does not take interest in this matter it will result in something which we do not want to happen.

Dr. J. M. W. Williams, of Maryland, was opposed to the resolution because the women did not desire to be recognized by this Convention. If women came to the Convention as visitors it would not be long before they will be invited to debate questions on the floor with us.

The adoption of the report would retard women in their work. The report is offensive to the women, unnecessary, and keeps the "woman question" open. He favored striking out the clause inviting female representatives.

Dr. J. M. Robertson, of Tennessee, said that women are a power at home and they will be a power in this Convention. They will come without invitation. Let us strike out the invitation clause.

Dr. J. W. M. Williams, of Kentucky, said that the church is a grand mission society, when a man joins the church he joins a missionary society, and so does a woman.

Rev. N. A. Bailey said he had been requested to make a statement by and for the ladies. The ladies are tired of this agitation. They do not want to attend as delegates. Let them alone to pursue their work.

Rev. H. M. Wharton, of Maryland, said that the women desired to be allowed to pursue their work as they are now doing. They do not care to come as delegates.

Dr. S. Henderson said that he thought the Apostle Paul settled this woman question eighteen centuries ago. Woman work is in a different channel from man's.

The clause inviting women as visitors representing women's missionary societies was stricken out and the report then adopted.

A resolution offered by Rev. H. A. Tupper, of Kentucky, thanking the citizens of Montgomery for hospitality, railroads and hotels for reduced rates, and the press for reports was adopted.

The secretaries were instructed to print five thousand copies of the proceedings, and were allowed fifty dollars each for their services and were allowed reimbursements for postage and incidental expenses.

The minutes were read and approved. After singing "Blest be the tie that binds," and prayer by Dr. C. Furman, of South Carolina, the Convention adjourned sine die.

The Convention will convene with the Broadway Church, Louisville, Ky., next year.

The Junior spent Saturday and Sunday with Brother S. G. Cooper among the Brownsville people. Saturday night a nice little congregation met at Nevada and listened to the preaching of the Word. Sunday morning a large congregation met at Beulah church (Brownsville) where services were held. We were again greeted at "Little Texas" (a school house) with a house full.

The brethren of the Northeast Mississippi Ministerial Conference at Guntown plead for a general and generous attendance. They wish to have a great meeting far-reaching in its influence. Let it be so.

Baldness may be avoided by the use of Hall's Hair Renewer, which prevents the falling out of the hair and stimulates it to renewed growth and luxuriance. I restores faded or gray hair to its original dark color, and cures nearly every disease of the scalp.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

#### COMMUNICATIONS.

Our meeting here is gaining in interest and many are anxious.

B. N. HATCH.

Winona, May 17.

#### NEWS.

The Religious Herald of May 6, tells us of a meeting to be held in Robeline, La. April 13.

A brother writes me from Minden that the Methodist minister proposes "to prove to the people that immersion is unscriptural." I know Brother Billingsly and have spent many pleasant hours with him and believe him to be a good man, but I am satisfied he can as easily attend a meeting last month by being notified now as what he is undertaking.

G. W. H.

#### MINUTES WANTED.

The following minutes of Associations in Mississippi are wanted by the secretary of the Southern Baptist Convention:

Fair River, Hobolochitto, Kosciusko, Louisville, Magee's Creek and West Pearl, and the Sabine, La. Will the Clerks at once forward a copy to

REV. LANSING BURROWS, Augusta, Ga.

The Ministers and Deacons' meeting of the Coldwater Association convenes with Oak Grove Church 5 1/2 miles from Hernando, Miss., on Friday before the fifth Sunday in May.

#### PROGRAMME.

1. Introductory Sermon—J. I. Richardson, II L. Legge Alternate.

2. The importance of a consecrated laity.—J. W. Lipsey.

3. Is the law of tithing binding upon Christians.—E. L. Wesson.

4. Should pastors accept churches without a stipulated salary.—J. M. Dean.

Fraternally,

E. D. HUSTLER, Sect.

#### PROGRAMME.

The District Meeting of District No. 1, Bethlehem Association, will meet with the church at Arcadia on Saturday before the 5th Sunday in May, 1886.

#### ESSAYS.

1st. What is the best method of enlisting our members to work—D. F. Head.

2nd. Support of the Gospel—Jas. Butler.

JOSIAH TAYLOR, Mod.  
JAMES BUTLER, Sect.

#### BLOUNTVILLE.

APRIL 23, 1886.

A Reunion of the Pearl Leaf Association. In consultation with several brethren, I take the liberty to announce a mass meeting of the Pearl Leaf Association to be held by consent with the Salem church, Covington, Co., on the fifth Sunday and Saturday preceeding, in May.

The following will be the programme:

The progress of Missionary Work in the Association—Elder T. D. Bush.

The benefits and abuses of revival seasons and efforts—Elders T. E. H. Robinson, and J. N. Walker.

The effect on our section, of the Local Option Law—N. C. Hawthorne, J. N. Welsh.

Are the Ladies Mission Societies dead or only sleeping?—Misses Belle Mikell, Lizzie Polk, Mary Duckworth.

Advantages of public libraries to Sunday Schools, churches and communities—W. C. Robertson.

A resume of the foreign work of the Southern Baptist Convention.

The hour for meeting on Saturday will be 10 o'clock a. m. A large attendance is desired.

Truly,  
T. S. POWELL, Moderator.

Ayer's Sarsaparilla has such concentrated, curative power that by far the best, cheapest, and surest blood purifier known.

#### MARRIED.

On the evening of the 29th of April, at the residence of the bride's father, Mr. G. W. Minnis, Sr., by Elder R. A. Cooper, Dr. F. L. Fulgham, of Jackson, to Miss Mollie Minnis, of Uila.

At the residence of the bride's father on the 2d of May, Mr. S. N. Berryhill to Miss Emma F. Beasley, Elder R. A. Cooper officiating.

#### OBITUARY.

Elder W. C. Thomas, of Richmond, Miss., was born April the 5th 1817 in Lawrence county Alabama. He professed faith in Christ at 17 years of age. Married N. J. Gibson, 1838. Moved to Mississippi, and was ordained to the ministry by Enon church in 1839. Took charge of Hopewell church in 1843, which he served continuously for 38 years. He was a faithful minister, always ready to preach the gospel to poor dying sinners and in love, to try to lead them to Christ.

But it pleased the Lord, on the 28th of November last, to call our highly esteemed and well beloved brother to his reward.

WM. J. THOMAS,  
J. C. GILBERTIN,  
W. M. PARKER.

#### IMPORTANT.

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "A. H. Stephens Pictorial History of the United States." A new edition recently issued with Appendix by Mr. R. A. Brock, Secretary of the Virginia Historical Society, giving President Cleveland's inaugural, with a picture of his taking the oath of office. The most popular and best-selling book ever offered in the South. Splendid terms. Also other attractive and fast-selling books. A fine line of Family Bibles at exceedingly low prices; with or without the new version of the Old and New Testament in parallel columns. Write for circulars and terms. B. F. Johnson & Co., Publishers, 1015 Main St. Richmond, Va.

#### NEW MILLINERY!

If you want a nice hat, bonnet or any in the Millinery line, call on the Misses Spenglers, State Street, below Pearl, and you can be suited in style and price. They have, also, a large stock of patience, which you will not exhaust, no matter how hard you are to suit. Call and see them.

#### NEW DRUG STORE.

In Brandon,  
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Everything in our line at Rock Bottom prices.

**DON'T FORGET**  
That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

**WE WILL SELL**  
Ladies' heel and toe slippers, \$ .75  
new style, ..... 1.00  
Ladies' fine heel and toe slippers, 1.50  
fine grade, ..... 1.50  
Ladies' kid Newport ties, very fine kid, ..... 2.00  
Ladies' fine kid button shoes, ..... 1.50 to 4.50  
Mundell's Solar-tips, nothing better made for children, misses and boys school wear, ..... 1.00  
children's sizes, or better, ..... 1.50  
misses and boys sizes, ..... 1.00  
Gent's canvas balm, ..... 1.00  
Gent's fine gaiters, Button and lals, ..... from 1.50 to 6.00

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#### "The Mauresque"

Is black satin, lace trimmed, changeable linings and latest shape canopy top, price, 35c.

Black and colored satins, canopy top, lace trimmed, ..... 2.50 to 3.50  
Plain black and colored satin, ..... 1.00  
All silk, black, ..... 1.50 to 2.50  
Lower grades from 35cets up.

All linen huck towels 10 cents.  
Our own 25 cent towel is worth nearly twice the money and hasn't an equal on earth for quality and price.

Landon and piques, 5 cts.  
Check nainsooks, 5, 8, and 10 cts.  
Heavy brown domestic, 43, 5, and 6 cts.

Blanched domestic, 5, 6, and 8 cts.  
A good straw hat for 5 cts.

**Cape May Flats - 15c.**  
These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no balm under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

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My "Favorite Oil" is the Acme of Perfection. High enough test to be what is called

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I am willing to put it to this test: Go and get a sample of the finest oil you ever saw or heard of, and then take a sample of my "Favorite" and have both analyzed, and if there is any ingredient of safety in the other that is not in mine, or if there is any ingredient found in mine detrimental to it, that is not in the other.

I pay the expenses and make you a nice present. Give it a trial and be convinced that the FAVORITE is the oil for you to use.

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The LOCATION is the Best in town for taking Boarders. There is another house in the yard which can be made habitable at small cost.

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**J. B. GAMBRELL,**

Jackson, Miss.

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When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical. **DR. H. J. JAMES** Preparation of *Indian Hemp* will positively cure Consumption, *Brucella*, *Asthma*, *Nervous Debility*, and *Nasal Catarrh*. It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I feel constant in a doleful, and as the medicine cured not only brother of a *Hemorrhage of the Lungs* about a year ago, I wish to say to take them. Thy true friend,"

HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of Consumption, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles."

J. Y. HILL, Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Trouble* nearly twenty years, and tried most all kind of medicine, and says the *Cannabis Indica* is the only thing that gives her relief."

JANE A. ASHBROOK, Lovelockville, Baltimore Co., Ky.

"I know all about the *Cannabis Indica*. Fifteen years ago it cured my daughter of the *Asthma*; she had it very bad for several years, but was perfectly cured. Please send me a \$2 box of your medicine."

JACOB TROUT, Deep River, Poweshick Co., Iowa.

"I have taken the *Cannabis Indica* as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh*. You were right, my trouble was not Consumption, but *Catarrh*."

JAMES A. CALDWELL, Wabash, Av., Chicago, Ill.

"I have cured Mrs. Rebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success."

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Peterkin's Cotton Seed per bush, \$1.50; 4 lbs. by mail \$1.00. Yields 10 to 12 bush. Kaffa Corn, earliest and most productive foreign and cross, to mail \$1.00 per bush. Mello Maize, the most wonderful seed ever raised. No. 1, 15 cts. No. 2, 10 cts. No. 3, 5 cts. No. 4, 2 cts. No. 5, 1 ct. No. 6, 1/2 ct. No. 7, 1/4 ct. No. 8, 1/8 ct. No. 9, 1/16 ct. No. 10, 1/32 ct. No. 11, 1/64 ct. No. 12, 1/128 ct. No. 13, 1/256 ct. No. 14, 1/512 ct. No. 15, 1/1024 ct. No. 16, 1/2048 ct. No. 17, 1/4096 ct. No. 18, 1/8192 ct. No. 19, 1/16384 ct. No. 20, 1/32768 ct. No. 21, 1/65536 ct. No. 22, 1/131072 ct. No. 23, 1/262144 ct. No. 24, 1/524288 ct. No. 25, 1/1048576 ct. No. 26, 1/2097152 ct. No. 27, 1/4194304 ct. No. 28, 1/8388608 ct. No. 29, 1/16777216 ct. No. 30, 1/33554432 ct. No. 31, 1/67108864 ct. No. 32, 1/134217728 ct. No. 33, 1/268435456 ct. No. 34, 1/536870912 ct. No. 35, 1/1073741824 ct. No. 36, 1/2147483648 ct. No. 37, 1/4294967296 ct. No. 38, 1/8589934592 ct. No. 39, 1/17179869184 ct. No. 40, 1/34359738368 ct. No. 41, 1/68719476736 ct. No. 42, 1/137438953472 ct. No. 43, 1/274877906944 ct. No. 44, 1/549755813888 ct. No. 45, 1/1099511627776 ct. No. 46, 1/2199023255552 ct. No. 47, 1/4398046511104 ct. No. 48, 1/8796093022208 ct. No. 49, 1/17592186044416 ct. No. 50, 1/35184372088832 ct. No. 51, 1/70368744177664 ct. No. 52, 1/140737488355328 ct. No. 53, 1/281474976710656 ct. No. 54, 1/562949953421312 ct. No. 55, 1







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Dr.  
T. A. Morton

Mr. J. H. Greeno, Jr., Chairman

A dark, textured surface, possibly a book cover or endpaper, with a vertical strip of lighter material on the left side. The texture is grainy and uneven, with some lighter patches and darker areas. The vertical strip on the left appears to be a hinge or a binding edge. There are some faint, illegible markings or characters on the lighter strip, possibly bleed-through from the reverse side. The overall appearance is aged and worn.

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## BAPTIST RECORD.

## COMMUNICATIONS.

## ENTERPRISE.

The result of our meeting at Enterprise this far in accessions to the church has been nine for baptism, making in all about twenty within the last twelve months. Brother Ray and the pastor did the preaching. Brother Ray's part of it was greatly blessed. I have just closed a series of meetings at Shubuta, in which the pastor was aided by Brothers Vane and Phillips. His sermons were well delivered and much enjoyed by the community. One received for baptism.

Respectfully,

L. E. HALL.

## BALDWIN.

After expressing my thanks to the good sisters of Baldwin, Tupelo and Camp Creek churches for expenses to the Southern Baptist Convention, for which I feel very grateful, and whose example is worthy of imitation, I earnestly solicit you to comply with your partial promise to attend the meeting at Gun Town, embracing the fifth Sabbath inst.

Brothers from Judson, West Judson, Bigby, Chickasaw, Tappah and Tishomingo Associations are expected.

Come, brethren and let us engage in furthering the cause of our Redeemer. Come, let us sow together, reap together, and rejoice to gether.

L. R. BURNS.

## BIRMINGHAM, ALA.

Brother Purser is at the State Convention now in session at Montgomery. Brother E. A. Taylor of the First Church, Knoxville, Tenn., filled our pulpit yesterday, to the delight and edification of all our people and congregation. He preached on the "Gospel invitation" in the morning, and "Preparation for death" at night. The great crowd that packed our spacious church at night was an evidence of their appreciation of his first service. His sermons were a grand success, and will "bear fruit" in the days hereafter.

Brother Taylor ranks with the best and highest of our young preachers, and will always be cordially welcomed to our city, and will long live in the recollections and affections of all who heard him on these two joyous occasions.

Our church continues to grow under the ministrations of Brother Purser. Our Sunday School is the largest in the city.

Brother Purser is to deliver the "address" for the "Judson" at Marion next month.

B.

## STARKVILLE.

Meeting at A. & M. College closed last night resulting in over one hundred conversions. Most of the converts will go home before joining the church, as the session will soon close. No one's influence did so much as the presence and words of Gen. Lee.

Our church work moves on. Our Sabbath School had one hundred and six in attendance last Sunday; collection, \$8.40.

Our congregation—well, I must not say how large—44 accessions since the first of February.

L. S. PIKE.

## PROGRAMME OF GRAND CANE S. S. CONVENTION.

Introductory by Eld. W. S. Penick, Alt., F. Courtney.

## ESSAYS.

1st. Why so little interest is manifested on the part of Christians in behalf of S. S., and what can be done to secure more general and hearty co-operation—Elder W. R. Carroll.

2nd. Is any change in the constitution of the G. C. S. S. C. in its modes and methods necessary to greater efficiency? If so, what?—Elder G. W. Hartsfield.

3rd. What is the chief end of Sunday Schools, and how best attained?—W. S. Penick.

4th. Suggestions as to how S. S. can be best maintained in our country churches—Eld. M. O. Stribling.

5th. How may superintendents accomplish most good in the school over which they preside?—J. H. Prescott.

6th. On subjects connected with S. S. selected by themselves.—Elders W. M. Alford, and J. P. Loftis.

The Convention will meet on Saturday at 10 o'clock before the fifth Sunday in May with the Evergreen church at Kinston, DeSota Parish, La.

R. F. WALTERS,

Secretary

## NOTICE.

The Union meeting of the Columbus Association is to convene at 9:30 a.m. on Friday before 5th Sunday in May, 1886, at Osborn on the I. C. R. R. between Starkville and West Point, instead of Mayhew, as first appointed.

## PROGRAMME.

1st. Faith Cures. Jas. v 14:15—J. H. Buck.

2nd. Duty of members to their churches—J. J. Jackson.

3rd. Duties of Deacons—C. E. W. Dobbs.

4th. Sunday-schools—A. C. Halbert.

5th. Importance of a Consecrated Ministry.—Jean Vane.

6th. Duty of the Churches as to Ministerial Education.—L. S. Pike.

7th. Woman's Work in the Churches—L. M. Stone.

8th. Corrective Church Discipline.—T. G. Sellers.

9th. Importance of Preaching Repentance.—W. F. Spragins.

10th. The Duty of raising money to support the Gospel at Home and Abroad—H. M. Long.

11th. Subject of his own choosing.—M. V. Noffsinger.

Introductory sermon at 11 a.m. Friday by T. G. Sellers.

The Executive Board is to meet at 10 a.m. on Saturday. We propose to have dinner at the church on Friday and Saturday, and put in full time.

We want devotional exercises and preaching plentifully interspersed.

Brothers, think, pray, and come prepared, and let us have a real good and profitable meeting. And as the Executive Board wishes to pay up the missionaries for the first half of the year and avoid debt, every church is earnestly requested to send up one-half at last of her apportionment, which is the same as it was last year, with two or three exceptions. Or, if you can't be represented at the meeting, please send the money to me at West Point before the meeting, and oblige

H. J. VANLANDINGHAM,

Secretary.

P. S. We propose for general discussion, First, Associational Missions.

Second, Prohibition.

UNION MEETING OF FAIR RIVER ASSOCIATION.

The next District meeting of the Fair River Baptist Association will convene with the Brookhaven church on Friday before the 5th Sabbath in May, at 7:30 p. m.

## PROGRAMME.

1. Introductory Sermon—H. F. Sproules, C. H. Otkin, alternate.

2. Exegesis on Heb. 10: 25—S. Morris and W. H. Bailey.

3. The duty of the Fair River Association to encourage general ministerial education—P. G. Milam and B. T. Hobbs.

4. Woman's work in the churches—C. R. Dale and E. P. Douglass.

5. The duty of Christians to the great Prohibition movement—W. C. Summers and J. H. Gambrell.

6. Observance of the Sabbath and the benefits therefrom—R. J. Boone and J. J. Leach.

7. Exegesis on Rom. 12—B. H. Purser, and recitation by Sallie Strickland.

8. Missions—Geo. Whitfield.

9. The importance of Sunday-Schools—E. A. Row and A. J. Maxey.

10. Preaching on Sabbath at 7:30 p. m.—J. B. Gambrell; S. W. Sibley, alternate.

Come one come all.

J. R. FARISH,

Chairman Committee.

## DIED.

EVERGREEN, April 27, 1886.

Died December the 4th, 1885 at his residence near Evergreen, Avoyelles Parish La., Deacon Samuel Miles aged 88 years and 2 months.

Born in Georgia raised in Wilkinson county Miss., where he passed the earlier part of his life. Came to Cheneyville, Rapides Parish in 1827, engaged in merchandise, married Miss Susan Jackson, who still survives him, a mother in Israel and a numerous family and brethren and friends to mourn his loss. He became a member of the Baton Rouge Baptist church, the first constituted in the Parish, in 1842, was soon set apart to the Deaconship, which office he held to his death. Widely and favorably known as a father in Israel, firm, watchful, kind, and tender, ever ready for every good word and work, always at the post of duty, exercising great moral power, always meeting his obligations promptly. A man of child-like faith, and great fervency in prayer. The writer of this notice is one of the charter members of the church at Baton Rouge ordained to the ministry soon after Brother Miles was made Deacon.

The tie that bound us was like that of David and Jonathan, and we mourn not for him as those who have no hope, but believe that when Jesus comes to receive to glory, honor and immortality those who love him, he will come with him. The last visit I made him not long before his death, yet in health I prayed with him and family and shall never forget the parting, when I took him by the hand and said farewell and he told me how dearly he loved me and said he was ready and waiting for the summons of his Master.

JOHN O'QUIN.

## YOUR HAIR

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

**MAY** the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 20 years; and, although I am now 60, my hair is as abundant and glossy today as when I was 25."

**BE** assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Colo., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 20 inches long, fine, strong, and healthy."

**RENEWED** and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last four years. It is an excellent preservative."

**BY** the use of Ayer's Hair Vigor, Gen. A. Dabman, Waterloo, Mo., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

**USING** Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

## Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. Ayer &amp; Co., Lowell, Mass., U. S. A.

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It has, in addition, correspondents in every Southern town of over 500 inhabitants, and is the only paper published in the South that has a circulation of any size in every Southern town of over 500 inhabitants. It is the only paper published in the South that has a circulation of any size in every Southern town of over 500 inhabitants.

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## Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.  
(Great Jackson Route.)

Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.  
leaves.....5:40 p. m.  
No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....2:53 p. m.  
leaves.....3:05 p. m.  
No. 3, Mail leaves.....1:28 a. m.  
L. F. MONTGOMERY, Tkt. Agt.  
J. TURNER, Div. Supt.  
J. W. COLEMAN, A. G. P. Agt.

YAZOO &amp; MISS. VALLEY R. R.

Leave Jackson.....7:00  
Arrive at Jackson.....7:15 p. m.  
—Except Sunday  
L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG &amp; MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.  
Arrive at Meridian.....3:30 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.  
Arrive at Vicksburg.....12:40 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Frt. &amp; Pass. Agt.

MISSISSIPPI &amp; TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.  
No. 5, Freight " ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis 4:45 p. m.  
No. 6, Freight " ".....6:40 p. m.

MOBILE &amp; OHIO RAILROAD.

DOUBLE DAILY TRAINS.

NORTH BOUND.

Leave Meridian.....4:30 and 7:00 p. m.  
Arr. at Meridian.....8:20 and 11:45 a. m.

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Passengers to and from Mobile change Sleepers (on same train) at Artesia.

C. J. WALLER, G. P. A.

LOUISVILLE, NEW ORLEANS &amp; TEXAS RAILROAD.

(Mississippi Valley Route.)

SOUTH BOUND.

Leaves Memphis at.....4:00 p. m.  
" " " ".....1:00 a. m.  
Ar. at New Orleans.....9:30 a. m.

NORTH BOUND.

Lv. New Orleans.....5:30 p. m.  
" Vicksburg.....2:03 a. m.  
Ar. at Memphis.....11:00 a. m.

Pullman Buffet Sleeping Cars on all trains.

Connects at Vicksburg with Vicksburg & Meridian, and Vicksburg, Shreveport & Pacific Railroads; and Steamers on the Mississippi River, and at Harrison with Natchez, Jackson & Columbus Railroad.

A. J. KNAPP, Gen. Agt.

Memphis, Tenn.

NATCHEZ &amp; JACKSON R. R.

GOING WEST.

Mail leave Jackson.....7:00 a. m.  
Arrive at Natchez.....12:25 p. m.  
Freight leaves Jackson at.....8:00 a. m.

GOING EAST.

Mail leave Natchez at.....3:45 p. m.  
Arrives at Jackson.....9:00  
Freight arrives at Jackson.....7:00

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

G. R. GORDON, Agt.

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Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

## PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife.

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects constituting the

## WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and in many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

## SOLID FINANCIAL BASIS

And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends in increasing its circulation; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

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